





<b>The Twenty Third Sitting:</b> The Description of the Paradise (May Allāh Make Us Amongst from its Dwellers).....	220
<b>The Twenty Fourth Sitting:</b> The Description of the People of Paradise (May Allāh make us among them, with His Bounty and Kindness).....	235
<b>The Twenty Fifth Sitting:</b> The Description of the Hell-Fire (May Allāh Protect Us From It).....	247
<b>The Twenty Sixth Sitting:</b> Things that lead to the Hellfire.....	264
<b>The Twenty Seventh Sitting:</b> The Second Category of Things which Lead an Individual to Enter the Hell-Fire (Temporarily).....	278
<b>The Twenty Eighth Sitting:</b> The Zakāt of Fitr.....	289
<b>The Twenty Ninth Sitting:</b> Repentance.....	300
<b>The Thirtieth Sitting:</b> Pertaining to the End of Ramaḍān.....	310



## The Author's Introduction

In the name of Allāh, the Most Merciful, the One Who Bestows His Mercy upon others, all Praise is due to Allāh. We thank Him, we seek His aid, we ask for His forgiveness, and we repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our shortcomings. Whomsoever Allāh (ﷻ) has guided none can lead astray; and whosoever Allāh (ﷻ) has misguided no one can bring him back to the (straight) path. I further bear witness that none has the right to be worshiped except Allāh alone. (He is) without a partner. And I testify that Muhammad is His slave and His Messenger. May Allāh (ﷻ) shower His Mercy and Blessings on him, his family members, his Companions, and whoever follows their footsteps till the Day of Judgment.

To proceed: [that which is between your hands oh reader] are sittings for the Blessed Month of Ramaḍān that contain many [legislative] rulings concerning fasting, the night prayers, almsgiving, and some other suitable issues for this Blessed Month of Ramaḍān. I compiled these issues to address them in the day sessions or the night sessions. I have selected speeches of these sessions from the book (entitled) Pleasing the Eyes of Those who can See with the Summarization of the Book of Insight and I have adjusted what is needed to be adjusted from that book. I have mentioned in this book many rules and etiquettes relating to this Blessed Month because of the people's need for these rulings. And I have named this book Sittings During the Blessed Month of Ramaḍān.

This book was printed several times, and then I later decided to comment on it in a summarized manner and then emanate its narrations. (I decided) to add what I thought was needed to be added, and to delete whatever was unnecessary, which is very seldom. I ask Allāh (ﷻ) to make our deeds sincerely for Him Alone and to make [this work] beneficial for the people. Verily He is the Most Generous, the Most Bounteous.



It is a month that is surrounded with mercy, forgiveness, and salvation from the Hell-Fire. Its beginning is mercy, its middle is forgiveness, and its end is a salvation from the Hell-Fire. There are famous prophetic narrations highlighting the virtues of Ramadân, and there are numerous reports pertaining to the virtues of this month. It is reported in the two authentic books of Al-Imâm Al-Bukhârî and Muslim from the narrations of Abû Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:



إِذَا جَاءَ رَمَضَانُ فَتُتَحَّتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتْ الشَّيَاطِينُ

"When Ramaḍān arrives, the doors of the heavens are opened, the doors of the Hell-Fire are closed, and the devils are shackled."  
[Collected by Al-Bukhārī and Muslim]

The doors of Paradise will be opened only because of the multiplicity of the righteous deeds that are performed in this blessed month, likewise (as a means) of encouraging the slaves to increase in their good deeds. The doors of the Hell-fire will be closed because during this month, sins will be so far away from the believers. The devils will be chained so that they will not have the opportunity to do what they used to do (outside of) the month of Ramaḍān.

Al-Imām Ahmad reported (in his Musnad) from Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

أُعْطِيَتْ أُمَّتِي خَمْسَ خِصَالٍ فِي رَمَضَانَ لَمْ تُعْطَهُنَّ أُمَّةٌ مِنْ الْأُمَمِ قَبْلَهَا؛ خُلُوفٌ فِي الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَتَسْتَغْفِرُ لَهُمُ الْمَلَائِكَةُ حَتَّى يُفْطَرُوا، وَيُزَيَّنُ اللَّهُ كُلَّ يَوْمٍ جَنَّتُهُ وَيَقُولُ: يُوشِكُ عِبَادِي الصَّالِحُونَ أَنْ يُلْقَوْا عَنْهُمْ الْمَوْنَةُ وَالْأَذَى وَيَصِيرُوا إِلَيْكَ، وَتُصَفَّدُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ فَلَا يَخْلُصُونَ إِلَى مَا كَانُوا يَخْلُصُونَ إِلَيْهِ فِي غَيْرِهِ، وَيُغْفَرُ لَهُمْ فِي آخِرِ لَيْلَةٍ، قِيلَ يَا رَسُولَ اللَّهِ أَهِيَ لَيْلَةُ الْقَدَرِ؟ قَالَ: لَا وَلَكِنَّ الْعَامِلَ إِنَّمَا يُوفَّى أَجْرَهُ إِذَا قَضَى عَمَلَهُ

"My Ummah has been given five qualities in Ramaḍān that were not given to the nations before them: the 'Khulūf (i.e. the breath)' from the one who fasts, with Allāh, is better than the fragrance of musk. (Secondly) the Angels seek 'istighfār (i.e forgiveness) for

the (believers) until they break their fast. (Thirdly,) Allāh (ﷻ) beautifies His Paradise every day and says: My pious slaves are about to throw the burden and the harm off them and turn to you (i.e. Paradise). (Fourthly) the devils will be chained so that they will not have the opportunity to do what they used to do (outside of) Ramaḍān. (Lastly) their sins will be forgiven at every last hour of the night. It is said: O messenger of Allāh do you mean the Night of Qadar? He said: no but every laborer receives the fruit of his labor upon the completion of his work." [Ahmad Shâkir graded its chain to be weak, Al-Albânî said its chain is very weak in Dai'f At-Targhib. However some parts of the hadîth has corroborating text, as mentioned by Al-Uthaymîn in his Majmû']

**The First Quality:** The bad breath that comes from the mouth of the one who fasts is, with Allāh, like the fragrance of the musk. The word "khulūf with the vowel "a" or u" after the letter "khâ" refers to the bad breath that generates from the mouth of the one who fasts due to the emptiness of his stomach from food. This smell is disliked by the people, but with Allāh it is like the smell of musk. This is because it comes from (one being) obedient to Allāh and (from) worshiping Him (through fasting). And everything that occurs due to the worship of Allāh and His obedience, Allāh (ﷻ) replaces it with what is better. [Have you not pondered over the] martyr who is killed (fighting) in the way of Allāh, fighting to make the word of Allāh victorious. He will come on the Day of Judgment, blood flowing from his injuries, its color will be as red as the color of blood, but its smell will be like the scent of musk.

Likewise in Hajj, Allāh (ﷻ) vies the Angels in glory with the people of 'Arafah. And He will say to his Angels:

انْظُرُوا إِلَى عِبَادِي هَؤُلَاءِ جَاؤُونِي شُعْتًا غُبْرًا

"Look at these slaves of mine, they came to me shaggy matted and dusty" [Reported by Ahmad and Ibn Hibbân. Al-Albânî



## الْمَجْلِسُ الْخَامِسُ

### The Fifth Sitting

#### The Virtues of Reciting the Qur'ân and Its Types

All praise belongs to Allâh, the Inviter to His door, the Granter of success to whom He wills towards attaining His reward. He bestowed His favor on us by revealing His Book that contains clear and unclear verses. As for those who in their hearts is some crookedness, they follow the unclear verses. As for those who are firmly grounded in knowledge, they say:

﴿أَمَّا بِدِينِهِ كُلِّ مِنْ عِنْدِ رَبِّنَا﴾

"We believe in them, all of it [i.e. the clear and the unclear verses] are from our Lord." [Āli Imrân: 7]

I thank Him for showing us the guidance and making its means accessible for us. I further bear witness that none has the right to be worshiped except Allâh (ﷻ). He is alone without a partner, a testimony through which I hope to attain salvation from His punishment. I further bear witness that Muhammad (ﷺ) is His slave and Messenger, the most complete individual in his actions. May peace be upon him, his best companion Abû Bakr, upon 'Umar through whom Allâh (ﷻ) elevated this religion and through whom this world became upright, upon 'Uthmân the martyr of his home and his niche, upon 'Alî who is famous for his knowledge of problem solving and clarification of ambiguous issues, upon his family, all his Companions, and those who follow their footsteps till the Day of Judgment.

O My Brothers! Allâh (ﷻ) mentioned in His Glorious Book:

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۚ لِيُؤْفِقَهُمُ

أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ﴾

"Verily those who recite the Book of Allâh, established the prayer, and spent out of what We have provided them, secretly and openly, hoping for a trade-gain that will never perish, that Allâh (ﷻ) may complete their reward for them and increase them of His Bounty, verily He is Oft Forgiving Thankful." (i.e. He appreciates the deeds of His slaves)." [Fâtir 29-30]

Reciting the Book of Allâh is of two types.

**The First Type of Recitation:** The practical recitation. That is by affirming its chronicles, abiding by its rules, implementing the commands, and abstaining from its prohibitions. We shall talk on this subject matter in details in the next Sitting if Allâh wills.

**The Second type of Recitation:** The verbal recitation. That is the literal recitation. There are many textual proofs which mention the virtue of reciting the entire Qur'ân, or some specific chapters, or (single) verses from it.

It is narrated by 'Uthmân bin 'Affân (رضي الله عنه) that the Prophet (ﷺ) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who learn the Qur'ân and teach it to others" [Collected by Al-Bukhârî]

Likewise on the authority of 'Āishah (رضي الله عنها): the Messenger of Allâh (ﷺ) said:



الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران

“The one who skillfully recites the Qur’ān will be with the Ambassador Angels, the honorable, and the obedient. While the one who recites the Qur’ān with difficulty will have two rewards.” [Collected by Al-Bukhārī and Muslim]

**He receives double reward:** one for his recitation and the second for his struggle to recite.

It is also narrated by Abû Mûsâ Al-Ash’arî (رضي الله عنه) that the Messenger of Allāh (ﷺ) said: “The example of the believer who recites the Qur’ān is like a citron, its smell is good and its taste is good. The example of a believer who does not recite the Qur’ān is like a dry date, it has no smell but its taste is good. The example of the hypocrite who recites the Qur’ān is like a scent fruit, the smell is good but the taste is bad. And the hypocrite who does not recite the Qur’an is like colocynth, it has no smell and it tastes bitter.” [Collected Al-Bukhārī and Muslim]

It is also narrated by Abû Umâmah (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه

“Read the Qur’an, for verily it will intercede for its reciters on the Day of Standing.” [Collected by Muslim]

It is also narrated by ‘Uqbah bin ‘Āmir (رضي الله عنه) that the Messenger of Allāh (ﷺ) said: “Would one of you go to the Masjid and learn a verse or two from the Book of Allāh or recite them? This will be better for him than possessing two camels. And reciting three verses is better than having three camels. And reciting four verses

is better for him than having four camels and your reward is based on the number of verses that you recited.” [Collected by Muslim]

It is also narrated by Abû Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده

“No people will gather in one of the houses of Allāh, reciting the Book of Allāh, studying it amongst themselves, except that tranquility will descend upon them, they will be overwhelmed with mercy, encircled by the Angels, and Allāh (ﷻ) will mention them to those who are with Him” [Graded authentic by Al-Albānī in *Sahīh Al-Jāmi’*]

Likewise the Prophet (ﷺ) said:

تعاهدوا القرآن، فوالذي نفسي بيده، هو أشد تفصيلاً من الإبل من عقلها

“Read the Qur’ān constantly, for verily I swear by Him in whose Hand is my soul, it is slipperier than the camel from its loop.” [Collected by Al-Bukhārī]

The Prophet (ﷺ) also said:

لا يقل أحدكم: نسيت آية كيت وكيت بل هو نسي

“One of you should not say I forgot such and such a verse, rather he was made to forget it.” [Collected by Muslim]







## الْمَجْلِسُ الْخَامِسُ عَشَرَ

### The Fifteenth Sitting

**The Conditions that must be Fulfilled in order for something to actually break the fast & The things that are permissible for the fasting person to do**

All praise is due to Allāh, the Wise, the Creator, the Almighty, the Patient, the Truthful, the Most Merciful, the Most Bounteous, the Provider, He raised the seven ascending stairs without any pillar or hook holding them, and He stabilized the earth with the mountains. He made Himself known to the creatures by proofs and evidences, and He guaranteed to provide for all His creatures. He created man from a gushing fluid, and obligated the legislation on him, and He forgave him what he did wrong out of error or forgetfulness. I will continue to praise Him as long as one remains silent and as long as one continues to talk.

I also bear witness that none has the right to be worshipped but Allāh alone without a partner, a sincere testimony that is free from hypocrisy, and I also bear witness that Muhammad is His slave and His Messenger, the one whose call includes every descending and ascending (creature). Peace be upon him, upon Abū Bakr, his companion the one who stood firm on the Day of the battle of apostasy, upon 'Umar, the exterminator of the disbelievers and the opener of the locks, upon 'Uthmān, the one who none violates his right but the rebellion, upon 'Alī the One who took risks due to his courage, upon (the Prophet's ﷺ) family members, and his companions who preceded those who came after them in virtue.

O My Brothers! The aforementioned nullifiers of fasting, with the exclusion of menses and postpartum bleeding, only nullify the fast if one commits them with knowledge, while remembering he is fasting, and willingly.

These are three conditions:

**The First Condition: To commit these nullifiers knowingly.** If you committed them unknowingly you will not be held accountable for it, because of Allāh's statement (informing about the supplication of the believers):

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

"O our Lord! Do not hold us accountable if we forget or made a mistake" [Al-Baqarah: 286]

Allāh said: "I have indeed done that." [Collected by Muslim]  
Likewise Allāh's statement:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

"There is nothing wrong on you regarding the things that you do by mistake except the things that you do intentionally, and He Allāh is Oft-Forgiving Most Merciful" [Al-Ahzâb:5]

(This applies) whether the person is ignorant of the religious ruling connected to the issue, like a person who actually does not know that a certain things nullifies the fast or whether the person is ignorant of the time, like an individual who does not know that dawn has appeared, thus he eats while dawn has appeared. Also an individual who thinks that the sun has set, so he eats although the sun has not yet set. None of these things will nullify your fast. The proof being what is mentioned in Sahîh Al-Bukhârî and Sahîh Muslim from the narration of 'Adî bin Hâtim (رضي الله عنه) who said: "When (the verse) was revealed:



## الْمَجْلِسُ الثَّامِنُ عَشَرَ The Eighteenth Sitting The Battle of Badr

All praise and thanks are due to Allāh, the Strong, the Omnipotent, the Most High, the True King. The whimpering of the whimper is not hidden from His hearing, and the movement of the fetus in the belly of its mother is not hidden from His sight. The tyrannical leaders humble themselves to His glory. He is the One who decreed the destiny based on His wisdom and He is the Most Wise. I praise Him with the praise of the thankful ones, and I ask Him the support of the forbearing ones. I bear witness that none has the right to be worshipped but Allāh alone and I bear witness that Muhammad is His slave and His Messenger, the one who is given preference over all the Messengers, the one who was aided on the Day of Badr with descending angels, may Allāh (ﷺ) shower His blessings and favor on him, his family members, his companions, and those who follow their footsteps till the Day of Judgment. To proceed:

O My Brothers! In this Blessed Month, Allāh (ﷺ) aided the Muslims in the great battle of Badr against their enemies, the polytheist, and He named that day "The Day of Al-Furqân" (i.e. the day in which truth was distinguished from falsehood). That is because Allāh (ﷻ) separated between the truth and the falsehood by making His Messenger and the believers victorious over the disbelievers.

This happened in the month of Ramadân in the Second Year following the Prophet's migration to Al-Madinah.

**The Reason For This Battle:** A message reached the Prophet (ﷺ) that Abû Sufyân was coming from Syria towards Mecca with the business caravan of the Quraysh. So he told his companions to go

and take the items from them, because Quraysh were at war against the Messenger of Allāh (ﷺ) and his companions and there was not any covenant between them. For verily, Quraysh had dispelled (the Muslims) from their home, seized their wealth, and stood against their call of truth.

The Prophet (ﷺ) went out with almost three hundred and twenty of his companions, on two horses and seventy camels, being followed by seventy men from the Ansâr and the rest from the Muhâjirûn, to capture the items from the caravan, not intending war. But Allāh (ﷻ), from His wisdom, caused them to meet their enemies with war which was not prearranged in order to decree something that was already predestined.

When the news of the Muslims reached Abû Sufyân, he sent messengers to Quraysh informing them to arm themselves and come and defend their properties from the Muslims. But Abû Sufyân had managed to escape by changing the regular route of the people and traveled by the sea shore.

As for the tribes of Quraysh, when the news had reached them that the Muslims were taking their property, all of them came out with their honorable ones without exception. Almost a thousand (people), they had with them one hundred horses, seven hundred camels, and they came out in a state of arrogance, showing off in order to be seen of men. This is as Allāh (ﷻ) states:

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (١٧)

"And be not like those who come out of their homes boastfully and to be seen of men, and hindering (men) from the Path of Allāh" [Al-Anfâl: 47]



Along with them were songstresses, who sang songs insulting the Muslims. When Abû Sufyân heard of their raid he sent a messenger to Quraysh informing them of his escape and told them to return back to their homes without involving in a war. But they refused that and Abû Jahl, their leader, said: "By Allâh we will not return until we arrive at Badr, and we will remain there for three days, slaughter our cattle, eat, and drink wine in order to demonstrate to the Arabs our power; and they will continue to be afraid of us."

When the Messenger of Allâh (ﷺ) knew that Quraysh were on their way to fight the Muslims, he gathered his companions, discussed the issue with them saying: "Allâh (ﷻ) has promised me one of the two, either the business caravan or victory against them in war." Upon saying that, Miqdâd bin Al-Aswad, one of the immigrants, stood up and said: "O Messenger of Allâh! execute what you are commanded with by your Lord, by Allâh we will not say to you as the children of Isrâîl said to Mûsâ, 'Go and fight with your Lord we will be right here sitting and watching.' Rather we will fight with you on your left and your right, in front of you and behind you." So Sa'd bin Mu'âdh, the leader of Aws from among the Ansâr, stood up and said: "O Messenger of Allâh! Perhaps you think that the Ansâr will not fight with you because they promised to defend you in their homes based on the bonds of the pledge. I am speaking on behalf of the Ansâr: 'Take us to where you will, connect whom you will amongst us and disconnect whom you will, take what you will from our money and spare what you will, and what you will take from our money is more beloved to us than what you will leave for us, and your command is our will. By Allâh if you were to travel with us until you reach the pool of Ghamdân we will travel with you, and if you take us to this sea and plunge into it, we will plunge with you, and we will not have a problem with the enemies tomorrow. For verily we are firm and patient at war, and may be Allâh (ﷻ) show you in this war what will please your eyes about us.'" Upon hearing this, the Prophet (ﷺ) was very happy with both the Ansâr

and the Muhâjirîn (ﷺ). He then he said: "Get ready for the fight and rejoice. By Allâh it is as if I can see the dying spots of the enemies." So the Prophet (ﷺ) proceeded with the companions until they arrived at one of the rivers of Badr. Then the Prophet settled before the river. So Hubbâb bin Al-Mundhir bin 'Amr bin Al-Jamûh said: 'O Messenger of Allâh! Are we settling here because you are inspired to do so or it is just based on your opinion and your strategy of war?' The Prophet (ﷺ) said: "Rather it is my opinion and my war strategy." Then he said: "O Messenger of Allâh! I do not think this is the best place to settle, let us cross to the other side of the river so that the water will be behind us, and then build a pond from it, so that we will be able to drink if we are thirsty but they will not be able to drink." The Prophet (ﷺ) chose (Hubbâb's) opinion and proceeded with them till they crossed the river and kept it behind them to the direction of Al-Madinah. Quraysh settled at the furthestmost of the riverbank to the direction of Mecca. Then Allâh (ﷻ) sent down heavy rain, making the disbelievers' journey very complicated and the ground very muddy and slippery. As a result they were very exhausted. As for the believers the rain had cleansed them, made the ground firm and stable for them, and stabilized their feet. Then the Muslims built a tent for the Prophet on the battlefield. The Prophet (ﷺ) arranged his Companions' rows, prepared them for the battle, and then proceeded to the battlefield pointing with his fingers at the spots where the disbelievers would die, saying: "this is the spot in which so and so will die" and it happened as the Prophet (ﷺ) said. Then the Prophet (ﷺ) looked at his Companions, then he looked at Quraysh, and then he said: "O Allâh here is Quraysh: she came out with her pride and arrogance, and their archers are here opposing You and rejecting Your Messenger. O Allâh we are asking You for victory which You have promised me. O Allâh execute what You have promised me with, O Allâh if You will, You will not be worshipped, O Allâh if this group of Muslims are destroyed today, You will not be worshipped!" So the Muslims sought the help and support of



## المجلس السادس والعشرون

### The Twenty Sixth Sitting Things that lead to the Hellfire

All praises are due to Allâh, the Strong, the Powerful, the Omnipotent, the Vanquisher. The slightest whimper is not hidden from His hearing and the movement of the fetus in the womb is not hidden from His sight. The tyrannical rulers humble themselves to His glory and the conspiring of the plotters is rendered worthless (in front of) His Might and Power. He made His decision on the sinners as He wills, and His decision to choose whom He will from amongst the creatures has already proceeded. The first ones are the people of the left hand and the second are the people of the right hand. The destiny has already been written before the deeds of the doers, and had it not been because of this separation, then the efforts of those who strive would have been a waste, and there would not have been any difference between the believers and the disbelievers, between those who have certainty and those who are in doubt. Had it not been because of this division, the Hell-Fire would have been filled up with the criminals. Allâh said:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴿١٣﴾

"And if We had enforced Our will, We could have given every soul its appropriate guidance, but the word from Me has come true that I will fill Hell with jinn and men all together." [As-Sajdah: 13]

O my Brother, that indeed is the wisdom of Allâh and He is the Most Just of judges. I thank Him, Glorified is He, the thanks of the grateful ones, and I ask Him to grant me the support of those

who are patient. I seek His refuge from the humiliating punishment. I further bear witness that none has the right to be worshipped but Allâh alone, the Only True King. And I further bear witness that Muhammad (ﷺ) is His slave and His chosen Messenger, the trustworthy. May the peace and blessings of Allâh be upon him, his companion Abû Bakr, the first follower of this religion amongst men, 'Umar the one who was strong and firm with the command of Allâh, 'Uthmân the husband of the two daughters of the Prophet (ﷺ) how excellent is his companionship, upon 'Alî, the Ocean of knowledge, upon all the righteous family members of the Prophet (ﷺ), upon his pious Companions, and upon all of those who follow him in his religion until the Day of Resurrection.

O My Brothers! Know (O reader) that entering the Hell-Fire has many causes which Allâh has clarified in His Book and on the tongue of His Messenger (ﷺ) in order that the people will be cautious of them and abstain from them. These causes are of two types.

**The First Type** are causes that actually take a person outside of Islâm into disbelief. These causes necessitate that if a person commits them (and does not repent) he will abide in the Hell-Fire forever.

**The Second Type** are causes that make an individual lose the eligibility of being considered just (and truthful). Rather, he will be considered a wicked sinner. They make him deserving of being entered into the hellfire without abiding therein forever.

As for the First type: We will mention categories from it

**The First Category: Associating partners with Allâh**, by ascribing partners to Allâh in His Lordship, His right to be worshipped alone, or in His Names and Attributes. Whoever believes that there is another creator along with Allâh who participated with



Him in the creation or has his own creation, or the one who believes that there is another deity who is worthy of being worshiped besides Allāh, or worships other deities along with Allāh by directing some of the acts of worship to him, or the one who believes that there is someone who has knowledge like that of Allāh, power like Allāh's power, might like Allāh's might, or other attributes similar to this, such an individual has indeed associated partners with Allāh and has committed major polytheism. This person (if he does not repent) will abide in the hellfire forever. Allāh (ﷻ) states:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ (٧٢)

"Indeed whosoever associates partners with Allāh the Almighty, Allāh will make the paradise forbidden on him, and his abode will be in the hellfire, and for the evil doers there will be no helpers." [Al-Mā'idah: 72]

**The Second Category:** To disbelieve in Allāh, or His Angels, His Books, His Messengers, the Last Day, or Allāh's Divine Decree and Pre-ordainment. Whoever rejects any of the above mentioned (pillars of faith) by denying them or having doubts in them is indeed a disbeliever who will abide in the hellfire forever (if he does not repent before he dies). Allāh the Most High said:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴾ (١٠٠) أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠١﴾

"Surely, those who disbelieve in Allāh and His Messengers and seek to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and seek to take a way between; These really are the disbelievers, and We have prepared for the disbelievers a humiliating punishment." [An-Nisa: 150-151]

The Most High also says:

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴾ (٦٤) خَالِدِينَ فِيهَا أَلَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَ رَبَّنَا إِنَّهُمْ ضَعُفَاءٌ مِنَ الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

"Allāh has, surely, cursed the disbelievers, and has prepared for them a blazing fire, Wherein they will abide forever; they will find therein no friend, nor helper. On the day when their faces are turned over into the fire they will say, 'O, would that we had obeyed Allāh and obeyed the Messenger!' And they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way, Our Lord, give them double punishment and curse them with a mighty curse.'" [Al-Ahzâb: 64-68]

**The Third Category:** Denying the obligation of any of the five pillars of Al-Islâm. Whoever rejects the obligation of the two testimonies of Al-Islâm (i.e. that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh) or denies that it is required to be said by all of mankind, or denies the obligation of the five daily prayers, the (obligation of) paying the alms, the fast during the month of Ramaḍān, or performing pilgrimage to the sacred house of Allāh, that individual will be considered a disbeliever, because he is belying



## المجلس الثلاثون

### The Thirtieth Sitting

#### Pertaining to the End of Ramadân

**P**raise be to Allâh the Encompassing, the Great, the Generous, the Most Kind, the Most Merciful. He created everything and measured it, and sent down the legislation and eases it. He is the All-Wise, the All-Knowing. He began the creation and will end it. He placed the planets in motion and set them running,

﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨ ﴾

﴿ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩ ﴾ لَا الشَّمْسُ يَنْبَغِي

لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

“And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing, and the moon, We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming” [Yâsîn: 38-40]

I praise Him for His protection and guidance. I thank Him for what He has bestowed and what He has given. I further bear witness that none has the right to be worshipped but Him alone, The King, the Most High, the First, there is nothing before Him, the Last there is nothing after Him, the Most High there is nothing above Him, the Most Near, there is nothing nearer than Him and He is the Knower of all things. I also bear witness that Muhammad (ﷺ) is His slave and His chosen Messenger over the creatures. May peace be upon him, Abû Bakr, his companion, the best of the truthful ones, ‘Umar the one who is known with strength in religion, ‘Uthmân the one who was killed wrongfully

at the hands of the criminals, upon ‘Alî the closest one of them in kinship, and upon all his family, his Companions, and whoever follows their footsteps till the Day of Judgment.

**O My Brothers!** Indeed the departure of the month of Ramadân has approached and soon it will be over. This month will surely be either a witness for you or against you based on what you have deposited in it of deeds. Whoever deposited righteous deeds in this month, he should be grateful to Allâh and rejoice with a good reward. For indeed Allâh does not waste the reward of the one who fulfills His command in the best manner. Whoever deposited evil deeds in this month, he should turn to Allâh with sincere repentance, for indeed Allâh forgives whoever repents to him. Allâh has already legislated for you in the ending of this month of yours some acts of worship that brings you closer to Him, strengthens your faith, and makes your scales of good deeds heavy. He legislated for us the giving of zakâtul-fitr, and we have already addressed this in details. Likewise He legislated for you to venerate Him upon the completion of the month of Ramadân, from sunset till the feast prayer. Allâh said:

﴿ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتَكُمْ وَلَعَلَّكُمْ

تَشْكُرُونَ ﴿١٨٥﴾

“That you may complete your counting of the month, and glorify Allâh for guiding you, and that you may be grateful to Him” [Al-Baqarah: 184]

The manner of this glorification is to say: “Allâhu Akbar, Allâhu Akbar, Lâ-Ilâha Illa-llah, Wallâhu Akbar Allâh Akbar, walillâhil-Hamd” which means “Allâh is the Greatest, Allâh is the Greatest, None has the right to be worshipped but Him Alone, Allâh is the Greatest, Allâh is the Greatest, to Allâh belongs all praise.”